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LETTER FROM NANTUCKET.

Sailing—Appearance of Nantucket from the Bay—Land-
ing and Reception—Nantucket—Character and Par-
ticulars of the People—Religion—Churches and Ministers.

MR. EDITOR:—Nothing appears to be more
fashionable at present, than, if an individual
stray a little from home, some method must be
resorted to, for appraising all the world and "the
rest of mankind" of the interesting fact. Per-
haps we had better quietly submit to the ex-
actions of the tyrant fashion, or we may be made
to pay the penalty of being kicked into non-
entity.

On the 26th ult., we took passage for Nan-
tucket, in the beautiful little steamer "Massa-
chusetts." She left her wharf at quarter after
9, A. M., and arrived at her destination about
half past 3, P. M., stopping at "Wood's Hole,"
and "Holmes' Hole," to land and take on board
passengers and merchandise. The passage
through the "Vineyard Sound" presents no ob-
jects of sufficient interest to keep the voyager on
open deck. There is nothing save an occasional
"craft," to break the dull monotony of sea and
sky. Sailing as we did, over a gently rippled
surface, we shall not be able to treat your read-
ers with a "thrilling narrative" of "violent
gales," "mountainous waves," "raging billows,"
"burning boats," "exploding boilers," "sinking
vessels," "mangled corpses," "watery graves,"
&c., &c. In due course of time all were safely
placed on "terra firma." Sailing up the beau-
tiful bay you have a fine view of Nantucket.
You behold a somewhat large town, presenting a
strange contrast of antiquity and youth. During
the summer of 1846, a large portion of this
town became the play of the raging element, a
blackened mass of smoking ruins, levelled with
the dust. The streets then obliterated, have been
re-constructed. Private residences and public
edifices of varied modern architectural taste are
now reared on the once desolated spot.

The name "Nantucket," belongs equally to
a town, a county, and an island, part and parcel
of the "old Commonwealth." This island
bears a very near resemblance to the half moon,
and is said to be 18 miles long with an average
breadth of 4 miles. The town proper is situated
on the N. E. of the island, and rises
gently from the harbor. Summer residences and
farm houses lie scattered at convenient distances.
The population of N. is put down at 8,779.
During the passage our ebony steward had pre-
sented us with the card of Mr. J. P. Robinson,
of the Ocean House, but we had been otherwise
provided for (as all great men always are.) Our
good friend, B. Pitman, Esq., of New Bedford,
had very kindly volunteered to us a letter of in-
troduction to acquaintances in N. This secured
for us a very cordial reception to the home and
hospitalities of Mr. Elisha Smith. During our
stay with this intelligent and pious family we
were surrounded by whatever could contribute
to our physical, intellectual and spiritual enjoy-
ment. And now, being comfortably settled in
our new quarters, we were determined on infor-
ming ourselves in reference to matters and things
around us. Plenty of pedestrian exercise, with
a free use of the Yankee privilege, (asking ques-
tions,) we found to be the best facilities for ac-
complishing our object.

The business of Nantucket is chiefly mari-
time. Formerly quite a number of whale ships
were fitted out from this port, but within a few
years past the whaling business has been on the
decline, but it is said to be reviving somewhat of
late. Since the California bubble has been
afloat, quite a large number of the Nantucketers
have gone to the modern "El Dorado." Like
other adventurers to that distant portion of our
republic, varied success has attended them.
Some have returned richly laden with a "golden
harvest," others have now less of this world's
riches than when they left their native isle, while
alas! many more have found a grave, where they
hoped to have reaped a fortune. The citizens
of N. live in good style. You do not find them
stowed away twenty families in one square
block, pent up in dark cellars, or climbing six
pair of rickety stairs into a windowless and roof-
less attic. Their residences are spacious man-
sions or trim cottages. They dress well,—not
foppishly, but neatly, tastefully. Nowhere have
we seen a more sociable or more hospitable
people. They mingle freely with each other, and
respectable strangers are very cordially admitted
into their society. Perhaps in no part of the
Union does education receive more encourage-
ment or better patronage than in Nantucket.
Common schools are numerous, and the high
schools afford ample accommodation for all such
as are eligible for admission. Nor is the press
idle here. A tri-weekly and two weeklies are
issued, the "Inquirer" and the "Mirror." But
what are we doing, what are we talking about?
We appear to have forgotten that we are writing
for a religious "Herald," a "Wesleyan Jour-
nal." Are the people of Nantucket a religious
people? That's the most important question.
It certainly would not be safe to affirm that all
are pious, that none of the sons of Belial are to
be found here. And yet perhaps we may affirm
that there are found as fair an average of the dis-
ciples of Christ as in most other places, and
judging from the number and size of their church
edifices and the congregations we saw in some of
them, here are, evidently, a people who acknowl-
edge the binding obligation of the Sabbath, and
the duty of offering public worship to a Triune
Jehovah. Here, as in other places, various de-
nominations are found. In wealth and influence
the Congregationalists and Unitarians stand fore-
most, but in numbers the M. E. Church takes
the lead. Here we have two churches well lo-
cated. One is called a "chapel," and the other
a "meeting-house." O! how we do hate those
terms, according to the signification they have
recently obtained amongst us. If some who
now use them could but hear them used as we
have sometimes heard them used by inflated
semi-popery, they would at once and forever
banish them from Methodist vocabulary.
Bros. Blake and Husted are at present pastors
here. Each of these brethren, much to the satis-
faction of their people, have just been returned
a second year. Immediately on our arrival we
met Bro. Blake at the wharf, but we were not
able to see Bro. Husted until the evening, in
consequence of his being engaged at the time, as
one of the committee in examining the pupils of
the common schools preparatory to their ad-
mission into the high school. Both of these
brethren with their families gave us a very cor-
dial reception, and arrangements were soon made
for our dividing the Sabbath between the two
churches. In the morning we worshipped with
Bro. H.'s congregation in the "Centre St. Church."
Rightly named, both on account of its central
position, and also because of its being the centre
of attraction for perhaps the largest worshipping
assembly of this town. This church we should
think capable of seating one thousand people;
it is a massive structure, it has been built some
years, and of course will not compare with more

modern edifices in architectural beauty, and yet
it is a noble building; it has undergone some
improvements recently, but those improvements
were arrested too soon; they should have been
allowed to proceed until a tower in keeping
with the rest of the structure had been reared.
We sincerely hope that our "committee of im-
provements" will again go to work, and never
desist until they have made a complete job of it.
Of the sermon we heard here we shall say noth-
ing. Bro. H. is too well known in the church
to stand in need of our "puffing." Afternoon
and evening we spent at "Fair St." This
church we should think would seat from three
hundred and fifty to four hundred people. We
found a large and attentive congregation assem-
bled. Some new-born souls were received on
probation last Conference year, and Bro. Blake
is laboring in faith that additional accessions
will be made the present year. May his faith be
honored, his labors blessed.

But we must close, for this writing in a rock-
ing steamboat is far removed from the agreeable.
The sea is rough; our head, &c., begins to taste
of that sickness for which the most skillful prac-
titioner has not yet discovered a remedy. Our
hand is tremulous—if your type man can decipher
it, he may call himself a smart fellow. If he
shall put our zigzag into plain, readable type, his
patience will merit the warmest applause. As
we are still on the move, you may perhaps hear
from us again soon from another point of the
compass.

Vineyard Sound, May 2.

FRENCH MISSION.

DEAR BROTHER:—In the account given of
this field of labor, I did not state the number of
conversions professed during the year, and for
prudent reasons this is withheld. In one in-
stance where I gave the New Testament to an
old man of 70 years of age, the most delightful
results followed. Nearly nine weeks had elapsed
since the gift was made, before I had an opportu-
nity of seeing the individual. Could you have
been with me when I again met him, I should
have made your heart leap for joy. "O," said he,
"that book you gave me has done me good; it
has instructed me in many things—I keep it
sacredly—I keep it as I do my two eyes. I have
read it through from one part to the other
seven times. O! I thank you for it." I began
to express my thankfulness that God had blessed
the reading of his word to the opening of his
eyes, and endeavored to enforce some of the du-
ties which its reading presented. He broke in
upon me by saying, it is faith that saves! faith
that saves! I now perceived that the Holy
Ghost had instructed him to some purpose. Be-
fore, he continually referred to his being a Roman
Catholic, but now, I did not hear the words fall
from his lips. He is still reading and searching
the holy volume; and what is more, he reads it
to all who are willing to hear, and everywhere
proclaims the wonderful benefit of reading the
Scriptures.

Another instance illustrates the power of the
word without note or comment. I gave a Bible
to a Canadian at whose house I held a meeting
some time during the past fall. He was a strong,
bigoted Romanist. Besides this he was given
to drink and to roving about on the Sabbath.
But he was a very fair man, willing to hear to
the contrary of his own opinions. Soon after he
obtained the Bible, he began to read it. Soon
he became more sober minded, was less frequently
in the streets or woods on God's holy day. It was
not long before he signed the temperance pledge,
and this was followed by renewed interest in the
reading of the sacred book. In fine, he has be-
come an altered man. We hope soon to report
his conversion. His wife is already a sincere
seeker of Christ.

In view of such facts, and more might be
cited, it will not be thought that the mission has
failed, and is therefore given up. On the con-
trary, it is my intention, as occasion offers, to
prosecute the work, preaching to all men the
unsearchable riches of Christ. When once the
power of truth begins to operate, I am expect-
ing it will spread like wildfire among this sim-
ple-minded, but beguiled and deluded people. By
circulating the Bible, Testaments, Tracts, by
preaching and private intercourse, we are hoping
at the close of this year to report still more glo-
rious things of this neglected and scarcely
thought of field of home missionary labor. I
bespeak the prayers of God's people, of all who
desire that our land may be Immanuel's land,
that this portion of our immigrant population
may be brought to God.

All communications in regard to the mission,
or otherwise, may be directed to me at Mendon,
Mass.

Yours, &c.,

C. S. MACREADING.

THE INFANCY OF METHODISM IN THE NORTHERN PART OF N. HAMPSHIRE.

REV. P. BOYNTON. Dear Brother:—When
we parted, you particularly requested me to
write you any incidents of early Methodism in
that section of country which would be worth
preserving, as you desired such matter for a
particular purpose. Early in my itinerancy I adopted
a plan of almost daily sketching some items
of my labors, and exercises, joys and sorrows, con-
flicts and triumphs, &c., for my own use, and
which a stranger might not understand—a prac-
tice which I would highly recommend to my
young brethren.

The Lord commanded Israel to remember all
the way which he had brought them; and we
may gain benefit by referring to the past de-
eds of God with us, and unless we note them
we may forget them. I have been led back to
those days, and find cause of thanksgiving and
praise, that the good hand of the Lord sustained
and comforted me, and gave me special enlarge-
ment.

After all, I hardly know what to say, if I say
anything of those days which tried men's souls.
I need not suppose that I have done, or suffered
anything of consequence to the present genera-
tion, and what I may say, may have no other
merit than to exhibit a perfect contrast between
the present and former days. I first thought of
sending directly to you; but as Bro. Stevens has
often desired me to write for the Herald, I con-
cluded to give him the liberty of publishing if he
judges expedient.

At the Quarterly Meeting in Lunenburg, April
17, 1850, it was decided to make a tour of
circuit, and Bro. Brodhead Presiding Elder; di-
rected Bro. N. Pelch to carry there until Confer-
ence, giving me the charge of about two thirds
of what had been Landaff circuit. This was
exceedingly trying to me, as I knew there were
cases of discipline to be attended to,—as preach-
ing in those days considered this work as binding
upon them as that of preaching the Gospel.

Report said that a young woman, a class

member in Franconia, had been dancing, &c. I
desired the leader to request her to attend
preaching on May 4th, and remain in class after
meeting. On my arrival I found it had been
reported that Miss — had been warned in the
name of God to appear at the meeting, and all
hands were coming to see what was to be done.
This added to my affliction, but had a full meet-
ing. After closing, I requested the members of
society to tarry after the congregation retired.
This was our general practice to hold a class
meeting. All took their seats, and one said,
"I suppose you want us to go; but when I go to
meeting, I want to see the end of it." "Yes,"
said an old lady, "we are not in a hurry to-day,
we hear you are going to do something with
what it is." All seemed wide awake. I told
them that I supposed all denominations had a
right to hold church meetings by themselves, if
they chose to do so—that this was our custom,
and what we now desired.

All kept their seats; the house was unfur-
nished, and no partitions except a bed room at
one corner, and this with rough boards, having
large crevices between them. I asked Mr. A.
for the use of that room, which he readily
granted. I told them they could remain if they
pleased, and asked the class of seven or eight to
retire with me. This enraged them, and soon
after I shut the door it was burst open, and an
old man of some 70 years pitched forward into
the room, and but just recovered himself from
falling headlong. The case was, the old gentle-
man had never seen such a sight, was stooping,
to avail himself of a wider crevice in the door,
while a younger generation were anxious to
know the whole, and were pressing upon him,
when lo! the latch gave way, and they stared
upon us with astonishment. I asked if they
were brought up in a Christian land, and if such
conduct was consistent with any kind of religion?
Some indulged in abusive language. I shut the
door. Some knocked, stamped, and made great
tumult while we sang and prayed. The poor
girl was so frightened she staid away. And I
gave the few present what encouragement I could,
speaking so loud they could hear in the other
room—advised them to conduct themselves pru-
dently under such provocations—that when they
have time to consider the matter, they would,
doubtless, be ashamed of it, &c. The crevices
in the petition were well represented with single
eyes, while an old lady outcried all decency, al-
ternately putting her eye and mouth to the cre-
vice, and hallooing at the top of her voice, "we
have seen enough to-day—we will come to meet-
ing no more," &c. When I came out some
were boisterous; I went to the fire, put my
hand on his shoulder, looking him full in the
face, and spoke mildly to him—he seemed
ashamed, and with the rest retired.

This was not a very pleasant beginning to at-
tend to matters of discipline; and probably the
present inhabitants can hardly believe that such
a meeting ever existed among them; but if our
good Bro. David Aldredge were living, he could
tell you about it, as it was at his brother's house.
I sought an apology for this zealous people, and
found when the Baptists had a matter of disci-
pline in their little church, they held the meet-
ing in public, and the vain and trifling would
sometimes have much amusement, and I sup-
pose they had calculated upon the same with us.
New Bedford, May 10. A. KENT.

LAW QUESTIONS AND ANSWERS.

The following questions of law were submitted
to Bishop James, at the last session of the Pro-
vidence Annual Conference. I forward them, with
his answers, for insertion in the Herald, by order
of the Conference.

DANIEL WISE, Secretary.

QUESTION 1st.—Has a preacher a right to re-
ceive an installment from the M. E. Church living
within another charge, when it is known to him
that there are objections to that person of such
a nature as would prevent his being received in
the charge where he lives?

ANSWER.—It is unfavorable to good govern-
ment in the church for a preacher under any cir-
cumstances, to receive into membership in his
charge a person living in the bounds of another
pastoral charge. Yet established usage justifies
it under some circumstances, especially in cities
where there are several separate charges, and
where it is very difficult to define them geographi-
cally. But in these circumstances comity and
Christian courtesy should be strictly maintained.
The general peace and prosperity of the church
as well as the golden rule of doing to others as
we would be done by, requires this. In some
cases it would be a palpable violation of disci-
pline, when objections were known to exist
against him by members of that charge. As for
instance, in the case of an expelled person, who
cannot be again admitted to membership without
contrition, confession and satisfactory reformation.
Reformation satisfactory to the society
aggravated. Or, if a person is under any discipli-
nary liabilities or disabilities whatever. It is
possible there may be cases of mere prejudice
without any tangible cause; that might render
one society unwilling to admit a person to mem-
bership who would not be a sufficient reason for
preventing him from joining another society.
But where the objection is specific, and is made
by responsible members of the society where the
person lives, and especially if the objection
arises out of former church relations, or discipli-
nary actions of the church, or antagonism to the
authority of the church, in our judgment it
would be wrong for a preacher to receive such
person or persons into membership. The adage,
"Better one suffer than many," is applicable to
this question.

QUESTION 2d.—If charges are preferred against
a probationer of such a nature as would, if proved,
exclude a member in full connection, can a
preacher be justified in refusing or neglecting an
investigation of such charges, and continue the
person on trial?

ANSWER.—In such cases as is described in
this question, if the charges are preferred or
presented by responsible members of the M. E.
Church, it is the duty of the preacher in charge
to investigate the case, and if the charges are
found to be true to drop the person.

QUESTION 3d.—When a member of a church
withdraws therefrom, and after a few days
expresses his wish to remain in the church—has
a preacher in charge a right to deny his request?

ANSWER.—When a member of the church
makes an application to the proper authority of
the church to withdraw, he has done what he
can to effect that result, and when the proper
authority of the church has consented to his
withdrawal and registered the same on the church
books the transaction is completed. If, lapse
of time can make it no more perfect. If,
however, previous to the fact of his withdrawal
being publicly announced, he should return, and

state that he had withdrawn under temptation or
misapprehension, and wished to recall his appli-
cation to withdraw and remain a member of the
church, the authority that allowed him to with-
draw, if they judge it safe to the church, may re-
store him, but there is no obligation to do so. I
therefore answer the question in the affirmative.
EDMUND S. JAMES.

REPORT

Of a Committee on Slavery, adopted by the
Providence Annual Conference, 1851.

The Committee on Slavery having attended to
the duty assigned them, beg leave to say:—
That it was predicted by the ancient prophets
of the Son of God our blessed Saviour, that
when he came, "he would judge the poor and
the needy;" "that he would redeem their souls
from deceit and violence;" "that 'their blood,'
i. e. their lives, 'should be precious in his
sight,' and that 'he would break in pieces the
oppressor.'"

Indeed, in order for "the ransomed of the
Lord to return, and come from their place with
songs and everlasting joys upon their heads, and
for them to obtain joy and gladness, and for sorrow
and sighing to flee away," this must inevitably
be done, as a preliminary work.

And it is highly worthy of remark, as a glori-
ous historic fact, that wherever the Gospel has
come with power, these happy predictions have
received a literal fulfillment. All the ancient
forms of slavery have already wholly disappeared
from all thoroughly civilized and Christian
countries; and the only form of servitude which
now principally stands in the way of a thorough
Christianity, and of a thorough civilization, is a
form of comparatively modern origin, and that
of African negro slavery. This is the slavery
which now particularly arrests our attention, and
the abolition of which calls for our efforts.

It is also worthy of remark, that the righteous-
ness of negro servitude was scarcely called in
question by any, so as to excite general atten-
tion, until since the great Wesleyan Reforma-
tion, by which the attention of a slumbering
world has been newly called to the great inter-
ests of religion and of humanity. Our venerable
founder, who, on this, as on most other ques-
tions, was far in advance of the times in which
he lived, was one of the first to call the attention
of the Christian public to the monstrous enormities
of this system, which he did as early as 1777.

The commencement of those determined and
resistless efforts for the abolition of slavery and
of the slave trade throughout the world, which
now exist, is coeval with the rise of all these
great moral, religious and political reforms by
which the present age is so pre-eminently distin-
guished. They are parts of one great system of
reform, all of which are indispensable for the
regeneration of this sin-cursed earth, and for the
deliverance of its fallen inhabitants from the sor-
rows which sin has entailed upon them; and in
which godlike work they mutually aid each
other.

Methodism proper, has been identified with
opposition to slavery in this country from its
very beginning, which may be seen from the
famous resolution of the Conference of 1780;
from the fact that the M. E. Church was origi-
nally organized on an anti-slavery basis, in 1784;
from subsequent legislation and Conference
action upon the subject up to 1816, when the
present Ninth Section was incorporated with our
Discipline; as also from the labors, and sacrific-
es, and sufferings of both our preachers and
people in this cause, in the earlier periods of our
history.

But first principles are not always adhered to.
Children do not always tread in the steps of
their fathers. Within the last decade we have
been called upon to behold a most extraordinary
spectacle—a portion of the great Wesleyan fam-
ily, embracing fifteen hundred preachers, and
nearly one half a million of people, separating
from their brethren, and thus breaking that
wonderful unity by which the body had been hereto-
fore distinguished, for the very purpose of sup-
porting and defending that which their venerable
founder, but sixty-seven years before, had
denounced as "the sum of all villainies;" and
this while men were still living who had con-
versed with Wesley, and who had been intimate
with Asbury, Coke, and others of the fathers of
Methodism on this side the Atlantic.

This is, we believe, the only instance of the
kind which has occurred in the whole course of
the existence of the church, for a period of more
than eighteen centuries. The church, in the
darkest periods of her history, and when the
candlesticks upon her humble altars shone forth
their most feeble rays, has always and invariably
been more or less true to the interests of the
bondman. She has always borne her glorious
testimony against the wickedness of human ser-
vitude; she has often restrained, by her always
powerful arm, the aggressions of the oppressor
upon his hapless victims; within her sacred pale
the humble slave and his lordly master have been
upon the same footing, as before their Creator;
she has never failed to prominently exhibit the
doctrine of human equality in some form or
other; and to her labors, and sacrifices and suf-
ferings, are the freed millions of Christendom in-
debted for the unspeakable gifts which they now
enjoy; and that the noon of the nineteenth cen-
tury should witness the formation of a pro-slavery
church, is one of the most significant facts
of the times; and we are surprised that in this
light it has not attracted more general attention.

Slavery in our country now exhibits a most
singular aspect. Almost from the beginning it
has controlled our General Government, and
which (although it properly has nothing to do
with the subject, slavery being wholly a State
institution,) it has used with singular tact and
adroitness for the promotion of its nefarious
purposes. Although driven south of Mason and
Dixon's line, and of the Ohio river, yet, like rain
in the vision of the prophet Daniel, it has
been "pushed southward and westward," until it has
seized upon Florida, crossed the mountains, and
filled up a large portion of the rich and fertile
valley of the Mississippi, incorporated a foreign
nation with 323,000 of square miles of territory
into this Republic, and has lately convulsed the
whole nation with its attempts to seize upon one
half of 326,000 square miles more of territory
recently acquired from a foreign power, and in
which it has been partly successful; and turning
its Gorgon face, with its gory looks, every way
to afflict the peaceful millions of this nation, like
the leech's daughter in the Scripture, it still
cries, "Give, give."

Among the most recent of its atrocious acts is
the late enactment of the infamous Fugitive
Slave Law, by which the entire North, which we
had supposed forever consecrated to freedom,
has been turned into a vast hunting ground, in
which the oppressor may pursue the panting
slave, flying from the home of bondage, until he
is safe under the protection of a monarchy, be-
yond the cold flowing waters of the great lakes,

and of the St. Lawrence; and in which pursuit
he may not only command both the offices and
treasures of the General Government, but also the
assistance of the private individual citizen, and
penalties, which might utterly ruin some of the
best citizens in the land. This law, upon the
peculiar features of which we need not now
dwell, as they are so well known, is thought to
be the most wicked and barbarous which has
ever disgraced the statute books of Christian
and civilized nations. We talk of human pro-
gress, and of the superior light of the nineteenth
century; but how unlike that law enacted upon
the same subject away back in the dim twilight
of thirty centuries ago. Deut. 23: 15, 16;
"Thou shalt not deliver unto his master the ser-
vant that is escaped from his master unto thee:
he shall dwell with thee, even among you, in the
place which he shall choose, in one of thy
gates, where it liketh him best. Thou shalt not
oppress him." We would remind those who
have enacted this law, and also those who sanc-
tion and support it, and who thus make them-
selves responsible for it, of the words of the
prophet, Isaiah 10: 1, 2: "Wo unto them that
deceit unrighteous decrees, and write grievous-
ness which they have prescribed: to turn aside
the needy from judgment, and to take away the
right of the poor of my people; that widows
may be their prey, and that they may rob the
fatherless."

Some may think that silence upon this subject
is the best policy. But what does the history of
the church and of the world teach on this point?
How was the ancient idolatry of the Roman
empire overthrown by the apostles and their
fellow laborers? It was assailed. How were the
rampant abominations of the Church of Rome
successfully exposed by Luther and his coadjutors
in the sixteenth century? They were as-
sailed. How have the doctrinal errors and the
practical vices which once so extensively pre-
vailed in Great Britain and the United States,
been so far corrected by Mr. Wesley and his
"helpers"? They have been assailed. How
has intemperance been so extensively banished
from where it once bore sway, during the last
twenty-five years? It has been most stoutly
assailed. And so we may say of a multitude of
other evils. But now, when one of the most
terrible moral diseases that ever afflicted man-
kind is preying upon both the body politic and
the church of Christ, certain doctors prescribe
silence, as the most efficient and appropriate
remedy. We most fully dissent from this opin-
ion, and from the advice of these doctors; we
turn to that word in which we read, "Thus saith
the Lord, execute judgment in the morning, and
deliver him that is spoiled out of the hand of the
oppressor, lest my wrath go forth as fire, and
burn that none can quench it." And thus would
we obey the apostolic injunction to "remember
those who are in bonds, as bound with them,
and those who suffer adversity, as being our-
selves also in the body."

Finally, your Committee would recommend
the following resolutions:—
Resolved, 1. That we hereby re-affirm our
ancient testimony, that "we are as much as ever
convinced of the great evil of slavery."

2. That as Christian ministers, we solemnly
protest against the late Fugitive Slave Law, as
being peculiarly atrocious and wicked, and that
we will either seek its constitutional repeal, or
to cause it to become a dead letter, by all wise
and prudent means.

3. That after the example of the British Con-
ferences, when the subject of West Indian Emancipa-
tion was before the English public, we would
exhort and advise our people, to use both their
moral and political power, in those ways which
they shall deem best for the overthrow of sla-
very, and the establishment of our prosperity
and our liberties—as has been the case with many
other nations.

All of which is respectfully submitted.
S. W. COGGESHALL,
WM. H. RICHARDS,
P. T. KENNEY.

TEMPERANCE.

The social, the moral and the physical ten-
dencies of alcoholic beverages of every description,
are so well known to the reading public, that I
deem it wholly unnecessary to describe them.
They are wholly dissimilar from those of science
and religion. The former debase their miserable
victims in intellect and character; the latter ex-
alt at their votary in mind and heart. The former
qualifies a man for the infamous associations and
deeds of hell; the latter fits him for the society
and employments of heaven. The religion of
truth and grace leads its possessor to visit the
widow and fatherless, to feed the hungry, clothe
the naked, instruct the ignorant, forgive enemies,
pray for sinners, and to keep himself unspotted
from the world; but the religion of alcohol
forces its devotee to make widows, and orphan
children of the worst character, to extend and
increase starvation, nakedness, ignorance, wick-
edness and corruption, with no hope of alleviation.
Alas! how many families have been forced to
beg at other's doors in a state of starvation! How
many wives and children have been driven to
raggedness by the husband and father was a drunk-
ard! How many sons and daughters with the
largest endowments of nature have grown up to
maturity without religious culture, or a common
school education, on account of the inebriety of
the father! How many crimes of fearful mag-
nitude have been perpetrated by the votaries of
strong drink in their own families, and upon the
persons and effects of their fellow citizens! What
obscene practices in every age, and in every state
of society have characterized the fallen sons and
depraved daughters of King Alcohol! Tell me
then, can such antagonistic principles dwell in
the same breast, and be blended into one char-
acter? As well may light have fellowship with
darkness—righteousness, communion with un-
righteousness—and Christ have concord with
Belial.

Still it is said, that many Christians now
drink spirituous liquors as a beverage—that they
go to the bar of the tavern, and take openly their
occasional glass—that they by precept and ex-
ample favor and support the nefarious business
of rum-selling. This, certainly, is a mistake—
perhaps a wilful slander. What! Christians,
church members, now advocate the practice of
drinking by precept and example! It cannot
be. Possibly some professors of religion may
do it, but no Christian does so. Even the
retailer, who deals to them the poison, and the
vulgar rabble who see them drink it, question
their piety on this account. All is not gold that
shines; nor is all true coin that shows the proper
superscription. I tell you, reader, that Chris-
tians have no part to act in such infidel and
heavenly practices. Ah, no. It is their impera-
tive duty to expose and reprove these unfruitful
works of darkness. But this we cannot do ef-
fectually if we handle, taste and praise the cup

of liquid death. "Keep thyself pure," is an
apostolic charge of mighty import. But he who
drinks the fiery poison feeds his lusts, strength-
ens his depravity, and disgraces the Christian
name. "Let not sin have dominion over you,"
is an injunction of conscience, in harmony with
the "Oracles of God." But that man who sips
the flowing bowl is inviting the author of evil
to assume the absolute government of his
thoughts, feelings and actions. In this way he
disarms himself, and destroys the power of resist-
ance, abandons the right position for successful
defence, and thrusts the pointed dagger to the
very vitals of his own moral and Christian char-
acter. How often is the strong man thus shorn
of his intellectual, moral and physical strength!

"Brother, be on thy guard!
The devil oft beguiles;
Then leads his victim on
Till he's undone,
And kills him with his wiles."
More anon. S. A. F.; E. . . .

DAYS OF THE CREATION.

A piece of information given by Moses, when
recapitulating the history of the creation, seems
to shed light on the question whether the days
he speaks of were indefinite periods, or portions
of time measured by the earth's diurnal revolu-
tions. The circumstance mentioned is this: that
prior to the creation of Adam, a mist went up
which watered the ground. In the 2d chapter
of Genesis it is said, "The Lord God had not
caused it to rain upon the earth, and there was
not a man to till the ground. But there went
up a mist from the earth and watered the whole
face of the ground." Here arises the very nat-
ural question, what lack of moisture the ground
could experience from the absence of rain before
the creation of Adam, that should require some
other provision for watering it. Indeed, the
question extends further—how could the earth
in so short a period become dry enough for the
process of vegetation at all, except by a direct act
of God? Adam was made on the 6th day; on
the morning of the 3d the whole globe was a
mingled mass of earth and water; therefore
there were but 48 hours intervening between
the 3d and 6th days. Admitting that the
Lord by an immediate act of his power caused
the surface of the earth to become dry and bring
forth grass, and herbs and trees, was it so dry as
to require watering? B. P.

A SWEET SAYING.

"Never," says the Rev. S. Kilpin, "shall I
forget the thrill of pleasure which the last words
of a dear child made in my mind. It came
from his lips as he lay dying on my shoulder.
He said, 'Suffer little children to come unto me,
and forbid them not; that is a sweet saying, is
it not, uncle?' And then—that moment—he
died to know its sweetness. He came from
school in good health; he was gathering straw-
berries in the morning, and was dead in my
arms at eleven the same night."

It is indeed a sweet saying; and as it has
been written in the Bible for the use of the
young, every child should learn it by

II. COR. 6: 10.

As sorrowful, yet always rejoicing.
The robe of gladness sorrow often wears,
She walks as the dawn on weary cars;
She enters the dance with dimpled smile,
And thus she winneth Fortune with her secret will.
But gaze at her reclining on her bed,
Not stars reign in her eyes, but tears instead;
Yet Hebe's flush has left her cheek as fair,
And Mercy's murmurs to her heart a tender prayer.
She that hath made the madman shout and sing,
And whipped the fool to laugh with Folly's string,
Who oft hath revelled in the drunkard's bowl,
This couch is sorrow's shroud, this is her life's last goal.
But wouldst thou look on heaven's own elect,
With Hebe's smile and dimpled smiles undecked,
Go to the house of God where hearts rejoice,
Which bow in adoration, yet in song lift up their voice.
The body boweth to its kindred dust,
The spirit looketh to the skies for trust,
For sin hath burdened every mortal frame,
Yet heaven hath lit its life with its immortal flame.
Plymouth.

THE KINGS OF THE SOIL.

Black sin may nestle below a crest,
And crimes below a crown;
As good hearts bear a faintest vest,
As under a silken gown.
Shall tales be told of chiefs who sold
Their sinews to crush and kill,
And never a word be said or heard
Of the men who reap and till?
I bow in thanks to the sturdy throng
Who guard the young from wither;
And the burden I give my earnest song
Shall be this—the Kings of the Soil!
Then sing for the Kings who have no crown
But the blue sky o'er their head—
Never Sultan or Dey had such power as they
To withhold or offer bread.
Proud ships may hold both silver and gold,
The wealth of a distant strand;
But ships would rot, and be valued not
Were there none to till the land.
The wildest heath, and the wildest coast,
Are rich as the richest field;
For they gladden the wild bird when they wake,
And give them food to eat.
And with willing hand, and spade, and plough,
The gladdening hour shall come,
When the white wheat is called the wheat now,
Shall ring with the "Harvest Home!"
Then sing for the Kings who have no crown
But the blue sky o'er their head—
Never Sultan or Dey had such power as they
To withhold or offer bread.

SKETCHES.

FAUST* AND GOETHE.

If the opinion which Dr. Arnold expresses in one of his letters be correct, that ambition should be satisfied with one of three attainments, only, either being prime minister of a powerful kingdom, the governor of a prosperous and wealthy nation, or a writer whose works have been extensively read and admired—Goethe succeeded in the effort to become known to his generation and to posterity, beyond any writer of the close of the eighteenth century. The influence which Goethe has exercised over the national mind of Germany is beyond all calculation. So extensive was it, that we look back, through the annual honors which the German people still delight to give him, upon that influence as something truly amazing. That Goethe, following in the footsteps of the noble Lessing, gave to his country a literature which might honorably compare with the productions of other European nations, cannot be doubted. It is his highest honor. Familiar with a half dozen of the sciences, and an equal number of the arts; a perfect master of every form of composition, from a treatise on government to the exquisite music of a lyric poem—from the dry details of a pamphlet on Archaeology to the fascinating scenes of an immortal drama—Goethe, amid the luxurious and aristocratic leisure of the court at Weimar, embodied in fifty volumes an amount of literary labor, that has won for him the undisputed pre-eminence which he now holds in German literature. He is the nation's idol. To him has been tendered a poetic apotheosis. For years subsequent to the death of Goethe, no one dared to call in question the absolute perfection of any of the poet's great masterpieces; and when, a few years since, the learned critic and historian, Menzel, published to the German world his severe critique upon Goethe, one united and prolonged shout of indignation defiance went up from every city of the empire. It requires no close observation in the reader of that critique to see that Menzel enters upon the censure of Goethe with the feeling almost of sacrilege. He says—"When I utter this great name, (Goethe) I conceal from myself neither the amazing intellectual wealth and the enchanting power of one who is unquestionably our first poet in all that relates to poetical form, nor the attachment cherished for him by the greatest part of the cultivated world." And then, referring to the whirlwind of opposition that had been raised against him by his outspoken judgment of Goethe's errors, he says—"The well-understood demand has been lately made upon me, from many and very respectable quarters, to become a convert to Goethe, and to give up an opposition which could only disturb the literary peace of Germany and help forward the intellectual confusion breaking in upon the country." Of Goethe as a man, or of his writings in general, we have now nothing to say; it is our desire only to make a few remarks upon the book before us.

The Faust is certainly a wonderful production—whether we consider the ideas it embodies, the characters personated, or the exquisite and variedly rhythmic language of which the poem is constructed. About no single poem, too, have such different opinions prevailed. It has been alternately censured or commended by the most acute minds, from its very publication. These opinions have been urged to the very extreme, too, of praise or condemnation. By one it has been esteemed a gem whose brilliancy has been beyond all rivalry. By the other, a mere conglomeration of cinder and ashes. Thus an American critic, a type of the one class says with respect to Faust—"It is the greatest poem of the age, and it is with a feeling of the profoundest awe that we approach the subject, * * * the poem seems more like a leaf torn from an apocalypse than the production of a human being, * * * there is not, in fact, in the whole range of literature, a work which contains a sadder, deeper, or more healthy moral than this drama: "—while a German writer, who stands at the very head of the class of critics, so eminent in his own country, says—"What is, at last, this Faust, so royally adorned? A whitened sepulchre, a gorgeous but empty bubble, a smothering over of the stalest egotism—in a word a lie! The poem is, despite of the truth of many single verses, completely untrue as a whole, an utterly abortive attempt, not even a desecration of holy things, which might easily be excused in the spirit of Voltaire or Byron, but a disfiguration of them, which is utterly and forever without

excuse." * Thus, then, oscillate the critics—from the pole of unmitigated censure, to the opposite extreme of unmitigated praise. Where lies the truth? What opinion shall we form of Faust? We confess, reader, that we have been trying to come to some definite and satisfactory decision in our own mind, as to the merits of this poem, but have not yet succeeded—although we have been cogitating the matter for some three years ago. After several readings we are almost as much in the mist, as when we first labored through Faust's transcendental soliloquies, and Mephistopheles' malicious sneerings. Gradually, however, light has dawned upon us, and we have nearly settled in our own minds the merits of this much vaunted poem. Parts of it contain passages which for real beauty are not surpassed by anything in the German literature, while, as a whole—a perfect drama—it is a failure. Herein, however, above all, lies its defect, that it is fearfully demoralizing in its teachings and its tendencies. Let us examine these two features of the poem, briefly—the meaning and its morality. What is Faust a meaning? an aim? What is it? To some minds there is no doubt as to the intention which Goethe had in his production. The best attempted explanation of the meaning of Faust, we find in the preface to the Second Part, as translated by Birch. The translator's statement is clear enough—whether it is fairly inferable from the poem itself, is a different question. Mr. Birch thinks—and he urges the thought with much ingenuity and ardor, that—"In Faust, Goethe has left us a work of profound knowledge, beauty, and wondrous scope; embracing by positive doctrine, keen satire, and plain inference, a round of worldly policy and circumstance, extending from scholarly position, to imperial rule, whither he properly understood, more forcibly leads to deep moral and religious reflection, than all the romances ever written." In analyzing the poem, Birch remarks that its fragmentary form was essential to the consummation of the poet's purposes—"it is obvious that the *Piece* has been in *Pieces*—namely, the *Prelude*—the *Prologue*—the body of the Drama—the *Wine Cellar*—the *Gothic Walpurgis Night*—the *Classic Walpurgis Night*—the *Helena*—the *Episode of Phileas and Baucis*—and the *Beatification*; all necessary to the development of the Drama, one following the other as a requisite consequence,—therefore constituting a connected *Whole*, though separate.

Faust's strivings have been:—after Truth—but he foundered on dogmas—after Scholastic and Scientific distinction—but his impetuosity permitted him not to await results—after Magic—that he might attain to a knowledge of the occult—but he was repulsed by the Spirit of Earth, as having aspirations beyond his intellectual capacity—after the World and a full knowledge of the good and evil connected with Human Nature, which involved the ruin of Margaret,—ending in surfeit and dissatisfaction: after the Beautiful—which gives him possession, of the ideal Helen—and with her ennu; after the Useful—which at last, and alone, yields him a ray of satisfaction.

The chief temptations demonstrated, are—Drunkennes, Woman, Witchery, War and Wealth. The moral drawn from the whole, being to contrast the beauty of virtue, and the calm of religion, with over lofty aspirations, and untried desires,—the latter producing nothing but misery, remorse and restlessness; moreover, to show that heart-repentance will keep sinners within the compassionate influence of Divine justice, and mercy. * So much for Mr. Birch's opinion of the meaning of Faust. As he looks at the poem, everything is clear and consistent, producing a most beautiful picture and pointing to a most wholesome moral. Others, however, who have given quite as much attention to this work as Mr. B. have failed to see this, to him so palpable design,—or if to their minds a meaning is presented, it is with a significance widely differing from the beautiful teaching of Mr. Birch's rendering. DeQuincey, we have seen, denies that any two persons have agreed about the meaning of any separate scene, or about the drift of the whole. Hayward, the translator of the work before us, in an article in the Foreign Quarterly Review, remarked that he had been censured by some of his German friends for his "skeptical and superficial notions of the plot, which is said to hide a host of meanings." My only answer is I cannot see them, and have never yet met with any one who could, though I studied the poem under circumstances peculiarly favorable to the discovery, and none of the German critics, to the best of my information, have yet divined deeper than myself. Coleridge is reported to have uttered the following opinion of Faust—"The intended theme of the Faust is the consequences of a misology, or hatred and depreciation of knowledge, caused by an originally intense thirst for knowledge; baffled. But a love of knowledge for itself, and for pure ends, would never produce such a misology, but only a love of it for base and unworthy purposes. There is neither causation nor progression in the Faust; he is a ready made conjurer from the very beginning; the *incertudus* *odi* is felt from the first line. The sensuality and the thirst after knowledge are unconnected with each other. Mephistopheles and Margaret are excellent: Faust is dull and meaningless. All the songs are beautiful. But there is no whole in the poem: the scenes are merely magi-lantern pictures, and a large part of the work is to me very flat."

Our own opinion of the meaning of Faust as a whole is precisely that of Coleridge. We know of no poem in any language that contains as much *non-sense*, mingled with so much that is exquisitely beautiful, as the Faust of Goethe. The key to the whole matter, may be found, we think, in the prologue. With it in view, Faust cannot be looked upon as anything better than "merely magi-lantern pictures." The advice of the manager to the Poet, will solve every difficulty of Faust. When the Poet asks the manager what kind of a drama (Faust) he wants written, the reply is—"let there be incident enough. People come to look; their greatest pleasure is to see." [Aber lest genuss geschehn! Man kommt zu schaun, man will an lebsten sein.] When the poet indignantly rejects this advice as a "business of his handi-craft,"—the manager still urges upon him "Try only to mystify the people; to satisfy them is hard." [Sucht nur die Menschen zu verwirren, sie zu befriedigen ist schwer.] The poet yields, and the last advice of the manager is—"You know upon our German stage, every one tries what he likes. Therefore, spare me neither scenery nor machinery upon this day. Use the greater and the lesser light of heaven; you are free to squander the stars; there is no want of water, fire, rocks, beasts, and birds. So tread in this narrow booth the whole circle of creation; and travel with considerate speed from Heaven, through the World to Hell." [Jhr wisst, auf unsern deutschen Bühnen, probirt ein jeder was er mag; drum schonet mir an diesem Tag prospekt nicht um nicht Maschinen. Gebraucht das grösste und kleinste Himmelslicht, die Feuer durch's Versehen; an Wasser, Feuer, Felsen, bewandern, an Thier und Vogel fehlt es nicht. So schreitet in den engen Bretterhaus den ganzen Kreis der Schöpfung aus, und wandelt mit bedacht'ger Schnelle vom Himmel durch die Welt zur Hölle.] That Goethe has succeeded, in the Faust, in "mystifying the people"—(Menschen zu verwirren)—no one can for a moment deny, who

knows anything about the conflicting opinions that are held with respect to the poem. We fully believe that Goethe himself did not intend that the poem as a whole should teach any particular truth. A word or two as regards the morality of Faust. We have seen the *New York Review* make the unqualified assertion that there is not in the whole range of literature a work which contains a sadder, deeper, or more healthy moral than Faust. This opinion we hold to be entirely untenable. Its moral is anything but healthy. The great fault of the Faust is that it is diseased from the *Prelude* to the *Beatification*. Menzel, the great German critic, has stigmatized the entire poem as a "whitened sepulchre." He has so entirely expressed our own views upon this part of the subject, that we cannot refrain from quoting them—especially as it will show the reader what Goethe himself thinks about this much praised poem. "Goethe did not shrink from playing this part even into the next life. His Faust was meant to show that the privilege of the aristocratic voluptuary extended beyond the grave. This Faust may offend against every moral feeling, against fidelity and honor; he may constantly silence the voice of conscience, neglect every duty, gratify his effeminate love of pleasure, his vanity and his caprices, even at the expense and to the ruin of others, and sell himself to the very devil; he goes to heaven, notwithstanding; for he is a gentleman—he is one of the privileged class." Our readers will scarcely credit it, but precisely such is the moral of the Faust.

Menzel, speaking of the fact of Faust entering heaven without heart-repentance, thus shows us what Goethe's views of heaven were. "And does everlasting love really bear relation to the sinner which the *mater gloriosa* here does to Faust? Is this a Christian love which receives the penitent with open arms? or is it not rather a court favor, an aristocratic privilege? Goethe really sets before us the Christian heaven as the household of some lovely princess, surrounded by the court of the condescending Marie Antoinette. Around her we see only court ladies and pages, as the greater and smaller angels. No man is to be seen through all heaven, excepting a few worshipping mystics, the devoted porters at the entrance. Now the poor sinner is led in; whether Clavigo, or Meisslingen, or Faust, it is all the same; he is handsome; a young court lady intercedes for him; the queen of heaven smiles; and—the sinner of heaven is his, though hundreds of thousands of other poor sinners, who are less gentle, have to expiate their sins below in hell. Thus has Goethe represented the elevation of Faust to the Christian heaven. Where does God remain? Is there no man in heaven?"

A severe criticism we admit—but just. The Faust is too obscure for any mind to look at without contamination. Can it furnish a good moral? S.

PARENTS.

TO A BABE.

A blossom, born to brighten earth,
With dimpled smiles and filial mirth;
Sweet babe! and in thine elfin eye
I see the light of summer's sky.
See, child, has heaven bled thy bloom,
And made for thee an early tomb?
Ist for a moment thou may'st glow,
To fade when chattering zephyrs blow?
Yest! thou hast taught me how to live,
Thy gentleness may I retrieve,
And gladden earth as thou hast done,
While feasting on thy charming glee.
Duxbury, Feb. 1851.

YOUTHFUL AMUSEMENTS.

"Father, father," exclaimed a bright eyed little fellow one evening, as he bounded lightly into his father's sitting room, half an hour after sunset, "there is to be a circus in town to-morrow, and we want to go, may we?" The gentleman thus addressed was a wealthy merchant of about forty years; but he had an air of ease and contentment about him, which made him appear much younger than he really was. He had just come in from his shop, and was comfortably perusing a Boston daily paper in his easy chair. As his son entered the room with the above request, he raised his eyes from the newspaper, and with an expression a little saddened, he said, "Do you really wish to go, Eddy?"

"Yes, father, I do, and Frank wants to go too."

"Does he?" replied the father, looking up inquiringly at a noble looking boy of sixteen, who stood in the hall open doorway.

"Yes, sir, that is—both of us are willing."

The father looked thoughtfully a moment and then replied, "I'll think of it." The two boys left the room to prepare for tea. Their father in his younger days had been a sailor, and during his life as a sailor boy had spent some time in Germany, and had imbibed some of the just sentiments of these people in regard to moral excellence. And he endeavored early to teach his children to act, not from low, selfish, animal motives, but from a high moral principle; and carefully guarded them from all such influences as would tend to impair their moral sensibilities.

The family were soon seated around the tea table engaged in pleasant family conversation. Eddy once referred to the circus, but as no one replied to his remark, he thought best not to mention it again. The girls exchanged glances, as much as to say, "I know what father thinks." After tea their father said, "Come to me in the sitting room, in fifteen minutes, and I will talk with you about the circus." At the appointed time the children were all in the room. Their father finished folding a note he had just written, and then said, "Now, children, I will tell you what I think. There are a great many bad influences at such a place, and no good influences that I know of, and you know that it is wrong to place yourselves under bad influences. I do not prohibit your going, but it is my wish that you should not go; but if any of you wish to go, here is a quarter for you."

"But, father," said Edward, "what evil influences will there be there?"

"A great many; but the worst will be the bad boys. Don't you suppose nearly all the bad boys in your school will be there?"

"Yes, for I heard a great many of them say so; but we have their influence every day, why will it be any worse to-morrow than any other day?"

"I will tell you. At school you have the good influence of your teachers and of good boys; at the circus you will have none of this influence to counteract the evil; besides, the bad boys, being away from the restraint of their teachers will be worse than usual, therefore their influences will be worse. Do you understand it now?"

"Yes, sir," said Edward. The children were convinced of the truth of what their father said, and therefore were silent. After a few minutes their father said, "Boys, would you like to take this note over to your uncle Charles?"

"Yes, yes," was the ready response, and the boys were soon on their way to their uncle's. After an hour's absence they returned. "Was your uncle at home, Francis?" said his father.

"Yes, sir; and he wished me to say to you that he thought he would go, if it was pleasant."

"Very well," replied his father, and he was very soon again buried in his newspaper.

"I think," said their mother, "you had better retire early to-night, for you will want to be up betimes in the morning. The rising bell will ring half an hour earlier than usual."

"What for?" was eagerly asked. "O, when you hear the bell, dress yourselves, and run down quick, and I will tell you," said she, smilingly as she gave them their night lamps.

"I wonder what is in the wind, Jane," said Francis to his sister, two years younger, as they passed through the hall, "something, I should think."

"Yes, something, but what it is I am sure I cannot tell," said she gaily, "I'll dream it all out to-night, and tell you in the morning."

"O, I would not trouble to," said Frank laughing, "because mother can tell us in the morning quicker than you can tell your dream."

The children separated with a kind "good night," and were soon fast asleep in their own rooms. Their sleep was sweet, and undisturbed until the bell sounded in their ears the next morning. In a few moments they were all down stairs, ready to receive the information promised the preceding evening.

"We are to take our promised ride to Wachusett Mountain to-day," said their mother in answer to their inquiries.

"Mount Wachusett! O I am so glad," exclaimed the children.

"I think it is decidedly good," said Frank, trying to look grave, "but I wish cousin Alfred could go with us, he is such a nice fellow."

"So do I," said Jane, "and Sarah too; we shall want to sing on the mountain, and she has such a beautiful voice."

"They are going," said their father, "and we are to set out immediately after breakfast."

In two hours the party were on their way; the mother and Ellen upon the back seat, Jane and Frank occupied the middle one, the father with Eddy at his side sat in front driving a pair of sleek black horses, while their uncle, aunt and two cousins in another carriage drove on before.

It was a bright, beautiful morning in the latter part of July, and never were children happier than were they as they drove out of the village. A ride of an hour and a half brought them to the foot of the mountain, and leaving their horses at a good substantial looking farm-house, they ascended the summit. When once upon the top they had an extensive prospect of the surrounding country, darkened here and there with deep green wood, and checked with fields of ripe grain. Scattered among the hills might be seen many a quiet village with their church spires pointing to heaven. The children amused themselves in picking berries, reading the names of former visitors that were carved upon the trees and stones, and in collecting flowers, leaves and other curiosities to take home. They partook of refreshment, brought from home for the purpose, sitting under the shade of a tree; all except Eddy, who preferred to eat his sitting on the steps of the monumental ruin.

"I think Old Monadnock looks rather inferior to-day," said Jane, drawing a large bunch of raisins from the fruit basket.

"Appearances are often deceitful," said uncle Charles, smiling, "and they are certainly so now, for Monadnock is a much larger mountain than this one."

The sun was fast descending in the western sky as they descended the mountain, and taking their carriage rode slowly home, vastly more happy than if they had gone to the circus, and how much better, physically, mentally, and morally, the secrets of eternity alone can reveal.

Parents, your children must have amusement; their nature requires it. Will you provide good and improving entertainment for them, or leave them to select such as shall ruin both body and soul for time and eternity?

CHILDREN.

THE BOY MAKES THE MAN.

A man's character is formed early in life. There may be some exceptions. In some instances, very great changes take place after a person has grown to manhood. But even in such cases, many of the early habits of thought, feeling and action still remain. And sometimes we are disappointed in the favorable appearances of early life. Not unfrequently the promising boy, in youth or early manhood, runs a rapid race downward in the road to ruin. All the promising appearances failed, because they were not formed upon religious principle and a change of heart. But, as a general rule, show me the boy, and I will show you the man.—Anecdotes for Boys.

A CHILD'S FAITH.

A beloved minister of the Gospel was one day speaking of that active, living faith which should at all times cheer the heart of the sincere follower of Jesus, and related to me a beautiful illustration that had just occurred in his own family.

He had gone in a cellar which in winter was quite dark, and entered by a trap-door. A little daughter, only three years old, was trying to find him, and came to the trap-door, but on looking down all was dark, and she called:—

"Are you down cellar, papa?"

"Yes; would you like to come, Mary?"

"It is dark, I can't come down, papa."

"Well, my daughter, I am right below you, and I can see you, though you cannot see me, and if you will drop yourself I will catch you."

"Oh, I shall fall; I can't see you, papa."

"I know it," he answered, "but I am really here, and you shall not fall or hurt yourself. If you will jump I will catch you safely."

Little Mary strained her eyes to the utmost, but could catch no glimpse of her father. She hesitated, then advanced a little further, then summoning all her resolution, she threw herself forward, and was received safely in her father's arms. A few days after, she again discovered the cellar door open, and supposing her father to be there, she called:—

"Shall I come again, papa?"

"Yes, my dear, in a minute," he replied, and had just time to reach his arms towards her, when in her childish glee, she fell shouting into his arms, and clasping his neck, said:

"I knew, dear papa, I should not fall."

A NOBLE BOY.

A boy was once tempted by some of his companions to pluck cherries from a tree which his father had forbidden him to touch.

"You need not be afraid," said one of his companions, "for if your father should find out that you had them, he is so kind that he would not hurt you."

"That is the very reason," replied the boy, "why I would not touch them. It is true, my father would not hurt me; yet my disobedience I know would hurt my father, and that would be worse to me than anything else."

A boy who grows up with such principles would be a man in the best sense of the word. It betrays a regard for rectitude that would render him trustworthy under every trial.

My 24, 41, 49, 1, 47, 14, 48, is a county in Kentucky.
My 25, 13, 52, 40, 29, 31, 43, is a county in Ohio.
My 33, 15, 2, 7, 11, is a county in Virginia.
My 44, 37, 35, 8, 40, 1, 9, is a charitable foundation.
My 46, 19, 45, 4, 51, 16, 39, 15, is a city in Europe.
My 34, 3, 36, is a river in Europe.
My 21, 17, 28, 15, is a salute.
My 30, 33, 10, is an insect.
My whole is written in the Proverbs.

JOSEPH WILMOT, JR.

Thetford, Vt. May 14.

ANSWER TO ENIGMA.

Of May the 7th.
Henry, is a cape on the Atlantic Coast.
Isler, is a river in Austria.
Isar, is a town in Switzerland.
Tain, is a town in Scotland.
Ohio, is a river in the United States.
Rhône, is a river in Europe.
Yucatan, is a peninsula in the Western Hemisphere.
Monterey, is a town in Mexico.
Unity, is a town in New Hampshire.
Somerset, is an island in the Atlantic Ocean.
Tennesh, is a town in Michigan.
Smith, is a county town in Tennessee.
Erie, is a county town in Pennsylvania.
Athen, is a town in Maine.
Race, is a cape on the coast of Newfoundland.
Comorin, is a cape on the coast of Asia.
Harar, is a town in Asia Minor.
Zatta, is a town in Hindostan.
Harmis, is a town in Arabia.
Etna, is a volcano.
My whole is, History must search the Roman record.
Marlboro'. H. N. C.
"T. D. B." of Malden, also answers as above.

BIOGRAPHICAL.

Bro. BENJAMIN CARLETON died in Lincolnville, Me., in February last, aged 74 years. Bro. Carleton was a member of the Methodist E. Church for 24 years. Though he was a great sufferer, he was always patient and resigned. The last words he was heard to say were, "Jesus was with him." E. BRACKETT.
Lincolnville, Me., May 5.

Bro. WELLS FISK died in Greenfield, May 10, aged 50. His disease was that scourge of New England, pulmonary consumption. He was converted by the Rev. J. B. Bigelow, and was a worthy member of the M. E. Church for about nine years. For the two years during which he suffered under the disease which terminated his life, he illustrated most beautifully the Christian grace by perfect submission to the will of God. His end was peace.

"Mortals say a man is dead,
Angels sing a child is born."
J. PAULSON.
Greenfield, May 13.

Bro. LEVI SHAW died in Cohasset, May 6, aged 44 years. Bro. Shaw moved from Middleboro' last fall, where he had been for some years an acceptable and very useful member of the M. E. Church. Although he suffered much from that slow, yet fatal disease, consumption, yet his pain of body was not mingled with that pain of mind which the wicked feel when life is ebbing out without hope. His was a peaceful and a triumphant death. His faith in God remained unshaken to the last.

ASA N. BODFISH.
North Dighton, May 18.

THE METHODIST BOOK CONCERN.

The great publishing institution of our Methodist brethren does not bear a very classical or euphonious title, but it accomplishes a vast amount of good, and is a strong bond of union in their church. This "Concern" is managed with singular vigor, fidelity and prudence, and is successful beyond any church institution in the country. The genius of Methodism, which in all things tends to consolidation and centralization, helps the prosperity of this establishment. Every preacher has an interest in acting as its agent and in increasing the sale of its publications, for it is from the profits on these that the fund for the support of supernumerary preachers is derived. At the same time books are published by the Concern at so cheap a rate that there is no inducement to seek them elsewhere.

We give below an exhibit of the Book Concern for the year 1850. On the first day of January such an exhibit is sent to every Annual Conference. The subject-matter of the statement will acquaint our readers with the operations and success of a most important body of Christians. It is also a fine example of what the financial statement of a public institution ought to be. The rule of the Book Concern applies equally to benevolent and to business institutions. The public have a right to know from the officers of a benevolent institution not only the amount of charitable receipts and donations, but the value of its real estate, its merchandise or stock on hand, and its stereotyped plates, engravings, &c., in a word, its entire assets. These should be spread out in every annual report.

To the Annual Conference of the Methodist Episcopal Church—

DEAR BRETHREN:—We herewith submit a brief exhibit of the affairs of the Book Concern for the year ending December 31, 1850.

G. LANE, & L. SCOTT.

ASSETS.	
Real Estate—Four Houses and Lots in Crosby street, \$10,000. Lots in Mulberry street with Buildings, &c., \$103,573 88.	\$115,573 88
Cash—Cash in bank and in hand, \$5,639 88. New York and Ohio State Stock, &c., \$45,793 18. Kentucky do do, \$5,150.	66,603 03
Periodicals—Amount due on Periodical Books.	10,000 00
Merchandise—Sunday School books, books of the General Catalogue, sheet-stock, &c., &c.	191,681 43
Printing Office—Presses, Type, Furniture, and White Paper, \$80,095 34. Stereotype plates, \$7,703 46. Steel-Plate Engravings, Wood and Metal Cuts, 5,107 76.	92,907 16
Foundry—Materials, Tools, and Furnace.	618 90
Bindery—Presses, Tools, and Materials.	8,868 04
Notes and Book Accounts—Viz. in Notes, \$34,148 48. Book Accounts, \$139,563 25.	\$173,711 83
Deduct twenty per cent. for bad debts, 38,742 76.	154,971 07
Total.	\$641,225 55

LIABILITIES.	
The Concern owes on Book Accounts, \$1,819 35.	\$1,819 35
Net amount of Capital Stock estimated at the Net profits of the past year amount to Received from Swornsteds and Power, amount paid by them for Conference dividends.	5,400 00
Total amount of profits.	48,561 42
Paid Conference dividends the past year.	19,700 00
Total amount of sales in 1850.	200,215 71
Do do 1849.	134,847 25
Increase the past year over the year before last.	65,368 46

The bound books of the General Catalogue are reckoned at a discount of fifty per cent. from the retail price, and the Sunday School books at twenty per cent. The folded and sheet stock at estimated cost. The stock in Printing Office, Bindery, &c., at what it is believed to be worth in cash.

By mixing with the world, we often imperceptibly lose our prejudices, while engaged in analyzing them.

ADVERTISEMENTS.

CHURCH ORGANS. HAVING SUPERIOR facilities for manufacturing and purchasing to the best advantage, with a factory which for adaptation to the business is unsurpassed, and having in our employ a large number of workmen than any other THREE-NEW-England Establishment, (many of whom have been engaged in the business from twenty to thirty years), consequently being enabled to benefit by the practical operation of division of labor, we are prepared at the shortest notice to furnish ORGANES at the lowest prices for cash, or approved credit, which we will warrant to compare the accuracy of quality of the best instruments now made, and for the accuracy of exterior, varieties of tones and mechanism, surpassing the purchasers or persons appointed by them to be judges. Second hand Organs taken in exchange, and ready for sale. Purchasers will find it decidedly for their interest to make DIRECT application to ourselves. Professional reference to any extent, and of the highest authority furnished when desired.

We would refer to the following well-known Organs in different sections of the country, which are among the many from this establishment.
In Salem Street Church, Boston, Mass., Rev. Dr. Beecher.
In Unitarian Church, Roxbury, Mass., Rev. Dr. Putnam, (largest organ in New England).
In Unitarian Church, Brookline, Mass., Rev. Mr. Knapp.
In North Street, Salem, Mass., Rev. Mr. Frothingham.
In Congregational Church, Portland, Me., Rev. Mr. Chickering, (largest in New State).
In Congregational Church, Bath, Me., Rev. Mr. Palmer.
In Congregational Church, St. Johnsbury, Vt., largest organ in the State).